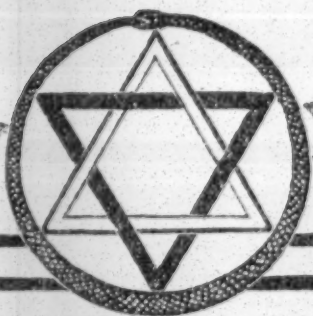




The Temple Artisan

FEB. MARCH, 1916

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Mysticism and Social Science

PUBLISHED AT

HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.

The Temple Artisan

Vol. XVI.

FEBRUARY, 1916

No. 9

Behold, I give

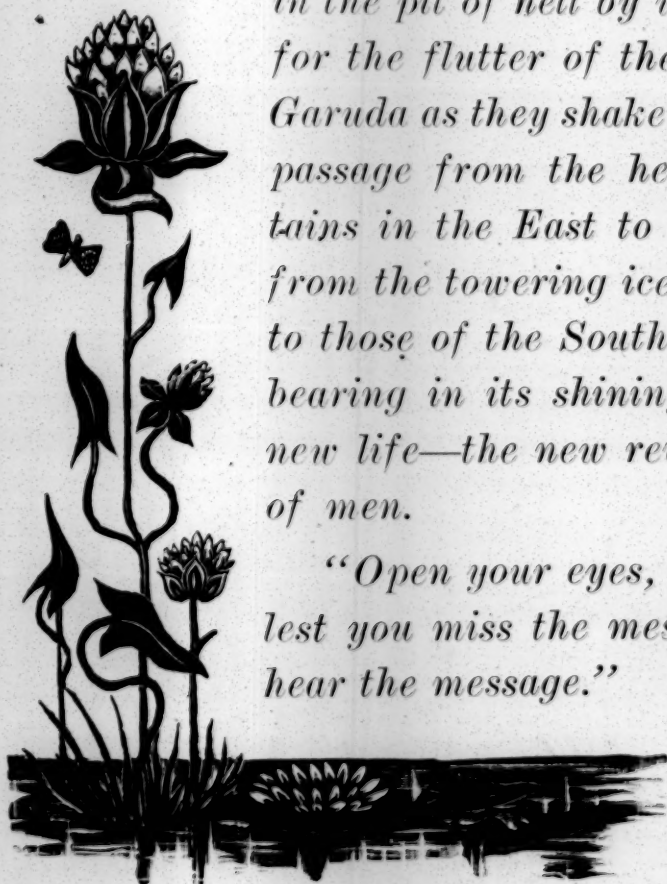


unto thee a key.

THE GREAT BIRD.

“Ye who lie now sleeping beneath the shadow of the great volcano of war—awake! Ye who are now engulfed in the fiery furnace which has been opened in the pit of hell by war—listen! Listen for the flutter of the wings of the Bird Garuda as they shake the heavens in their passage from the heights of the mountains in the East to those of the West; from the towering ice-bergs of the North to those of the South; the Bird which is bearing in its shining beak the seed of new life—the new revelation to the sons of men.

“Open your eyes, bend low your ears, lest you miss the messenger, and fail to hear the message.”



A SONG OF TRIUMPH.

Work!

Thank God for the might of it,
The ardor, the urge, the delight of it—
Work that springs from the heart's desire,
Setting the brain and the soul on fire—
Oh, what is so good as the heat of it,
And what is so glad as the beat of it,
And what is so kind as the stern command,
Challenging brain and heart and hand?

Work!

Thank God for the pride of it,
For the beautiful, conquering tide of it,
Sweeping the life in its furious flood,
Thrilling the arteries, cleansing the blood,
Mastering stupor and dull despair,
Moving the dreamer to do and dare.
Oh, what is so strong as the summons deep,
Rousing the torpid soul from sleep?

Work!

Thank God for the pace of it,
For the terrible, keen, swift race of it,
Fiery steeds in full control,
Nostrils aquiver to greet the goal,
Work, the Power that drives behind,
Guiding the purposes, taming the mind,
Holding the runaway wishes back,
Reining the will to one steady track,
Speeding the energies faster, faster,
Triumphing over disaster.
Oh, what is so good as the pain of it,
And what is so great as the gain of it?
And what is so kind as the cruel goad,
Forcing us on through the rugged road?

Work!

Thank God for the swing of it,
For the clamoring, hammering ring of it,
Passion of labor daily hurled
On the mighty anvils of the world.
Oh, what is so fierce as the flame and doubt,
Calling the plan of the Maker out?
Work, the Titan; Work, the friend,
Shaking the earth to a glorious end,
Draining the swamps and blasting the hills,
Doing whatever the Spirit wills—
Rending a continent apart,

To answer the dream of the Master's heart,
Thank God for a world where none may shirk—
Thank God for the splendor of work!

—By Angela Morgan, in
New York Evening Mail.

TEMPLE TEACHINGS.

THE AETHERIC AND THE ETHERIC SCREENS.

OPEN SERIES. No. CXXXIX.

Modern literature presents many phases of varied forms of investigation, but none more interesting than the results of investigation in the field of Mind. All the necessary distinctions between the Principle of Manas,—the Divine Mind, and the human mind, as well as the diversified operations of the Principle of Manas as exemplified in the instincts of animals, plants and all forms of crystalization, are seldom referred to save in philosophical works of a certain character not easily secured. Yet without these distinctions and differentiations the student soon finds himself at sea amidst much wreckage of theory. While there is but one mind in essence, that one Mind is identified with the Trinity, Desire, Will and Motion—the three in one. Only when this Trinity is differentiated in form on the fourth plane, or state of life, does distinction as individuality appear and it then operates in an Aetheric media in and through which the Soul of the Universe and of Man develops. With differentiation of form and number, there also appears differentiation of Mind into two aspects commonly termed Higher and Lower Manas.

Some of the more distinguished savants in the fields of scientific research have reached certain deductions, as a result of long continued experimentation, which will be of great advantage to many who are not so well equipped for investigation; but they have not gone deep enough into the mysteries of Mind to satisfy the true student of Occultism.

Various theories and partial truths founded on the results of such research have been used to create quite a furore in the world, owing to their application to the rapidly increasing physical and mental ailments of humanity. Especially is this true in the case of those diseases which have developed as a result of nerve and brain tension and exhaustion of vital force for these are more or less amenable to treatment by Suggestion.

Among the above mentioned partial truths are those which may

be combined under the names of Christian Science, Mental Healing, Psycho-therapy, and Psycho-analysis. The last mentioned system of healing pertains to a field where investigation has been blocked for many centuries owing to two aspects of that field of which little is known save by the advanced Occultist. I refer to the Laws of Symbolism and Correspondence. Psycho-Analysis pertains to that phase of the Manasic field which comes under the head of Dreams and the diagnosis of disease by means of the dreams of the sufferer.

While it is partially true that the unfulfilled desires and ambitions of man may be relegated to the field of the subconsciousness, to be recalled to the outer consciousness in the form of disease, the average man is incapable of diagnosing the disease and of understanding the primal cause which lies back of the desire and ambition, and in a field of which he knows nothing. The Skandas, or qualities, brought over from past embodiments are the primary causes of the range of those desires and ambitions which are powerful enough to make a lasting impression on the Astral Screen—the etheric counterpart of the physical body—and the particular quality which has given rise to the desire or ambition must be killed out or transmuted before dreams of the character noted can be permanently overcome and the process of healing be completed. While I cannot deny the efficacy of the treatment of some forms of disease by the method referred to, the whole subject is of minor importance in comparison to another character of dream life which more nearly concerns the higher development of the Soul, the permanent body of the Ego, which man is developing throughout his whole line of Incarnations.

It is necessary to make a distinction between the Aetheric media, or screen, and the Etheric or Astral Screen,—body, or confusion confounded would be the result to the mind of the average thinker. This distinction is far more than a difference, for the development of the soul is largely accomplished by the character of the pictures—the results of action—thrown upon that Aetheric Screen. If the character of the picture thrown upon the Etheric Screen—the Astral body, which is also the seat of the subconscious mind of man—are of such a nature as to react on the physical organs of man and produce inharmonic action within the cells of the said organs, they will produce disease.

From one point of view, the Etheric Screen is the negative aspect of the positive Aetheric Screen. The latter only records the

pictures of those acts which have resulted from concentrated definite thoughts and ideas, while the former records the pictures formed by the drifting desires and wishes in the mind of the physical man: in other words, the memory of the thoughts and wishes which make but temporary impressions on the brain cells of man. The results of action determined by will and moulded into resultant form by the action of Aetheric energy may or may not come back to the outer consciousness as incitements to subsequent action, either in the form of dream, or vision, or as intuition. In any event they are the milestones which mark the path of the development of the soul and to relegate these to the domain of the physical body is to place them in a wrong category and into one which might prove disastrous to many people.

To one who has had the advantage of dream or vision in the higher orders or degrees of Universal Life and who has, therefore, contacted forms of life and of living far beyond anything possible of conception by the lower mind, the idea of connecting them with anything like gross matter, or the transitional phases of material life, is abhorrent to a marked degree. The time is not very far distant, as we count time, when a prepared humanity will be able to grasp these great Cosmic Realities and take advantage of the knowledge so gained: but, as previously intimated, they must be interpreted by symbolism and correspondence to the average mind since they lie outside the domain of gross matter.

By using the word, pictures, in referring to the impressions made on either one of the before mentioned Screens, we may convey an erroneous idea, yet it is difficult to convey a lucid idea of those impressions in a few words.

If you can imagine all the scenes of a moving picture drama rolled up into a composite picture and finally assuming the form of a star or other symbolic figure, and knew that all the scenes of that drama were the results of some one act or series of acts, you might gain some concept of the phenomena that spiritual sight would reveal to the Seer. Yet this illustration is very incomplete for the afore mentioned symbol might not be apparent to any save the Ego of the actor in such a drama. It is all but impossible to clothe a spiritual reality in the words of any language. Such realities can only be grasped by the Intuition and even then, only in part, while the Intuition must express itself in common terms.

H—

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

The New Dispensation—



Is coming, is nearing,—will soon be at hand.



And the great world war is a sign of its coming, a sign of its nearness. Before the New Order of the Ages may be born, there must be a burning up of the rubbish of the old Dispensation, physically, mentally, politically and spiritually.



There must be a squaring up of old and long standing accounts between the races and nations. Old Karmic debts must be collected and cancelled—the books must be balanced properly at the end of the cycle.



Acid and blood, fire and ice, must stain and sear the races of the earth,—the extremes must be touched in every field of action that the inventory be exact, that not one iota of karmic debt be overlooked.



And when this process is accomplished it is the END OF THE WORLD, that is, the end of the old Dispensation, or order of things. Well may humanity tremble while this purging process goes on for no man will know what terribleness may come next.



Be not deceived that this great war is the result of what kings, rulers or nations have brought about. It is what *humanity* has done and left *undone* that is the cause of the war. If we look deep enough into the heart of people and things—we will know.



The Lords of Karma have held back this karma as long as They could. They could hold it back no longer, and the day of reckoning has come, the Day of Judgment.

From the heavens was loosed a pillar of purifying fire sweeping, burning, consuming everything in its path, sweeping in terrifying rush from west to east. But it will not leave all nature and life blighted and dead, for the forces of the New Order of things spring up to refresh and beautify, and peace and serenity and purity and life remain more abundantly for the New Humanity.



Imminent, indwelling, now in the world and in humanity, is the new Christ force. It could not manifest in power and purpose under the old hard iron conditions of selfishness and corruption. As that Messianic Force has drawn nearer the earth sphere from inner realms, the more rapid has been the precipitation of karma, of what was due in order to attain equilibrium. In twelve years more the Measure will be full.



As Humanity is too selfish to find its balance in altruism, and as the Great Adjusting, Unifying, force *demands* Balance, the nations and humanity seek to find this in war—where it cannot be found.



The Christos is coming, is nearing, is soon at hand. Then cometh the reign of the Lord, that is the reign of Universal Law and Justice—Peace and Brotherhood.

W. H. D.

THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzyan, given by the Master Morya to the Temple of the People for the New Humanity.

Stanza V, Sloka 1. And wilt thou then make bold to cross my will? cried Fohat in his rage. Wilt thou dare the wrath of the Shining Face and his circling hosts? Take heed lest I set down my foot so hard the bridge 'twixt the Gods and men be broken; then cans't thou no longer minister to man, or strike the full toned chord.

COMMENTARY.

It may be well to illustrate further what is meant by the "Bridge twixt Gods and Men" referred to in the above Stanza, as that "bridge" is an important link in understanding the *modus operandi* of the forces between higher and lower planes. Concrete illustrations are always best if available. In esoteric teachings the "bridge" is often referred to as the Antakarana or An-

taskarana, and is defined particularly as a link between higher and lower manas or mind, making it possible for impulses to go to and fro between these two principles. This may be illustrated by diagram, but only conveys a mechanical meaning in that way. It can be *vitally* understood by finding a concrete representation in the physical body itself. And we have that in the ventricles of the brain and the central spinal canal of the spinal cord, with the fluid and magnetic contents of the same. The four ventricles of the brain terminate in a minute central canal running the whole length of the spinal cord through its very centre.

Too much or too little of these ventricular fluids and emanations will produce grave pathological condition. A right amount holds all the physiological functions in equilibrium. This equilibrium may be disturbed in two main ways: first—as a result of diseases set up in the purely physical organism by improper modes of living, eating, drinking and so on, and second—by wrong and unnatural modes of thinking and desiring, in other words by purely *mental processes* not in accord with normal processes of being. Thus the intra-ventricular contents act as a bridge between the normal physical man and the inner mental and astral man. Impulses from within or from without cross this bridge permitting the outer man to breathe in spiritual impulses from inner realms, and permitting the inner self to draw from the outer man those spiritual magnetic essences distilled from normal contact with matter through the outer senses and parts, and so helping to build up that inner self through contact with the outer universe. These ventricular spaces then are the home of an etheric substance which is the *actual representation* of Fohat in the micocosmic field. Its great function is to be perfectly responsive to, and to act as an intermediary between, higher and lower impulses in man, keeping the balance between positive and negative poles of being, the higher and lower. Anything that interferes with its mobility or responsiveness destroys the perfect balance. Physical disease from without will harden or “set” this substance so its functions will be lost more or less, or wrong mental action will do the same thing, so that the natural Fohatic substance and energy crystallizes, “sets” so to speak and loses its responsiveness to transmit higher impulses to the lower self. Then surely the “bridge twixt Gods and men is broken,” the higher forces can no longer minister to man and help on his evolution, nor can man help the gods, or the inner self to evolve.

These brain ventricles are the seat of the *inner breath* and are profoundly affected by all creative processes on whatsoever plane. Great harm and damage is done the exceedingly fine etheric substances in these spaces as well as in the central spinal canal by abuse or misuse of the natural creative functions in man or women. The Shining Face, the Sun, the Creative Logos can no longer send its beneficent beams through the now dense etheric substance of these spheres or brain spaces, and the face of that sun is darkened and veiled from the outer man. In other words, the natural electric conductivity of the intra-ventricular etheric substance is lost making a "break" as impulses can no longer pass up or down. As we understand this action in man, so we can apply the same rule and understand how the bridge between the cosmic higher and lower realms is "crossed" and may be broken, thus interfering with cosmic evolution if such interruption should occur.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 131

THE SOUL.

PART 3.

We should feel neither surprise nor anger at the sorrow that sometimes rests upon our hearts, nor the longing for something we cannot have, the tremendous desire that comes over us oftentimes, making it impossible for us to go on with our work rightly no matter how we try.

It is because of things that have happened with our souls centuries ago, and have not been made right. These things keep our eyes bent to the earth, to selfishness, unkindness, and unhappiness instead of lifted to heavenly beauties above, purity, happiness and peace.

We cause our own wretchedness by doing some unkind act to those about us. Every time we wrong another we stir up the gnomes of evil somewhere and sooner or later they turn on us with fury and we find ourselves in some great trouble and wonder what caused it all. We forget when trial comes to us that it is because we have some time brought trouble on others.

We see the story of the soul in the story of Psyche. Psyche was the youngest of three daughters of a king. She was so ex-

quisitely beautiful that people thought she was the goddess Venus, and did not dare to simply love her, but fell down and worshiped her. This made Venus jealous, so she sent Cupid to cause Psyche to admire the most contemptible of all men, but Cupid himself found he loved Psyche as much as ever he had caused others to be loved, and so could not do for Venus what she wished.

Psyche's father in the meantime began to wish his daughter were married and went to Apollo to inquire what should be done about her. Apollo told him to carry Psyche in funeral robes to the top of a hill, and to leave her there alone, as she was to be the bride of a huge, all-destroying snaky monster that terrified both gods and men.

Amid loud crying and wailing Psyche was taken to the dreadful spot and left there trembling in horrible loneliness, when suddenly a light winged breeze flew around her and carried her off to a beautiful place of pleasure belonging to Cupid, who visited her, unseen and unknown, every night, and left her before morning.

Here Psyche would have enjoyed constant delight, had she followed the advice of her unknown lover, who warned her never to try and find out who he was. But her jealous sisters whom she had allowed to visit her against Cupid's wish, worked upon her curiosity, and made her believe it was a monster that embraced her in the darkness of the night. So Psyche lighted a lamp when Cupid was asleep, and saw to her delight that her lover was the most handsome of the gods.

In her excitement she let a drop of hot oil fall on Cupid's face, who awoke and reprimanded her for her mistrust, and vanished.

When Psyche found Cupid had vanished she gave way to terrible grief and even thought of drowning herself. After wandering about for some time she came to the palace of Venus, where she was seized by the goddess and kept as her slave. Cupid, however, still loved her, invisibly helped and comforted her, taught her to love his mother, and was finally married to her, never to be parted again.

The story of Psyche shows the progress of the soul through earthly pain and misfortune to celestial happiness.

It is not God that sends pains and helplessness upon us. It is the evil make-believe of the gnomes that brings sorrow and trouble. God is Love and Justice. It is by listening to evil as

Psyche listened to the jealous sisters that we must endure suffering and loss, without any way to defend ourselves.

Only by great effort, little by little, with the help of the fairy playmates, can we regain the Sword of the Spirit of Truth, which alone can give us power over our make-believe enemy, fear—such as tormented Psyche and destroyed her joy, leaving her sad and desolate, so she could no longer see the wondrously beautiful love of her own soul.

A VISION.

If there is any one experience of life calculated to blot out temporarily all self-conceit and egotism and reduce one to a state of humility and self-depreciation, it is such a vision of some deep spiritual reality as was vouchsafed to the undersigned on the evening of the nineteenth of January of the current year, a bare outline of which will be given at the conclusion of a few introductory paragraphs.

Students of Occultism often find themselves in a maze of contradictions when seeking for some satisfactory explanation of the first cause of manifested life, owing to the trend of their studies which take them into fields of Science where strong arguments along certain lines tend to reduce all phenomena to a materialistic basis; or, what is still more confusing, arguments which seem to prove that there is a vast area of the Unknowable beyond the fourth dimension of Space, an area impossible of finite comprehension. Within this area the orthodox mind postulates the existence of a Supreme God and a devil, a heaven and a hell. While the Occultist postulates the existence of many degrees and orders of Spiritual Beings possible of contact and understanding by man in direct ratio to his rise in consciousness.

As a result of all these mixed arguments the student sometimes finds himself in such a state of doubt and confusion that he is sorely tempted to discard all belief in a Supreme Being and in those Gods—or Spirits who are the first vehicles of the fundamental essence,—the basic energies, of all manifested life.

There is something in every normal human being which compels him to refuse to accept as final the testimony of another relative to any deep spiritual experience; something which compels him to say, as it compelled Thomas to say of the risen Christ: "Except I shall see in his hand the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side,

I will not believe," if belief in the appearance of a super-physical being is demanded of him. This is probably due to an intuitive perception of the fundamental unity of all lives and of the God in each life: a God by whose means any phase of Itself, should be equally visible and recognizable by all its units if perceived by one.

The average person does not sufficiently take into consideration the laws of growth and the infinite differentiations of matter through which spirit expresses itself.

Until all mankind are physically, mentally and spiritually developed to exactly the same degree in the same cycle of time, there must always be those whose spiritual senses are over or under developed just as there are those whose physical senses are over or under developed and as such differences are the results of past Karma there is no necessity for pride or self-congratulation in one instance, or of jealousy or self-depreciation in another, during any one life cycle; consequently we should be able to accept the statement of others and strive to understand the rationale of any super-human appearance, especially when the statements are made by those whose word we would take regarding material things. Yet many, even among the law-makers and administrators of this supposedly enlightened nation, will accept the statements of one man when another man is on trial for his life if the evidence is of a material nature, while they would relegate the same man to the insane asylum the next day if he dared to narrate the account of some superhuman occurrence beyond their power of investigation. "Consistency, thou art a jewel."

To keep my promise made in the first paragraph of this communication, I will now briefly relate the occurrence therein referred to.

I was sitting on the side of a couch resting after some rather tiring work, not thinking of anything in particular, when I was startled by the sound of a strong, sweet female voice, apparently coming from a distance, and saying in clearly enunciated tones: "Look on this scene." All sense of being confined in a room left me and I was looking out into space where rank upon rank, one above another, there were rising the forms of a multitude of young boys, apparently between the ages of three and twelve years. Out from bright, happy faces, clear eyes were gazing upward as though at some wonderful scene. While I was looking at them in surprise, I heard the same sweet voice I had previously heard, saying: "Give them life." Gradually the faces faded away and

a great light flooded the space where the boys had been as though another sun was suddenly shedding its light upon the scene, and then the form of a Godlike Being appeared in the same location; Godlike indeed in form and feature, but there was a look of deep distress upon the face, which was exceedingly white. It was lying upon its side, its face resting on one arm as though it might have been overthrown in a struggle. It gradually faded out of sight and right above where it had lain came into sight another form and face the very thought of which awes me now even as I think of it. It appeared to be over fifty feet in height and stood upright with arms folded on its breast and looking out into the distance from eyes that were indescribably bright and piercing. The face, square-cut and clean, was stern with indomitable Will and Purpose depicted in every line and the finely chiseled, close-shut lips gave the impression of such silent, concentrated power as is not known on earth. As I was gazing at it in wonder and amazement, the face turned toward me, the lips opened and the one word, "Write", issued from them. I caught up a pencil and swiftly jotted down the words which followed. They will be found on the first page of this number of THE ARTISAN—the Master's page—as we call it. That the message applies to the present time is beyond question; that the two Great Beings I saw were two of the great Group Souls of this Solar System I have no doubt; that the message is to the world and concerns every human being in it I have still less doubt. I believe we have its interpretation, but we would like to hear from those of our readers who are interested, as to the impressions they receive from the message, before offering our interpretation of same. G. IN C.

OCCULTISM FOR BEGINNERS.

SECOND SERIES. No. XXIV.

Functions of the Seven Hierarchial Rays of Being.

Some idea of this subject may be gained by studying the function of the seven colors from red to violet, remembering that each color corresponds to one of the Seven great cosmic hierarchial rays which in their totality constitute the Substance, Force and Consciousness of the manifested universe. As the seven colors we know of, emanate from the sun, so the seven great Hierarchial Rays emanate from the Central Sun of all Being—the Godhead, or Deity or whatever other name we choose to call it.

Function of Red. The red rays are *heat* rays, the *violet*, *chemical* rays. All the qualities of warmth and fire are in the red rays, they, in their purity stand for LOVE, and CREATIVE ENERGY bringing into manifestation FORM. The red color or ray therefore stands for ORGANIZATION, throwing UNFORMED elements into a FORM in whatsoever field of life manifesting,—whether in a mineral, plant, man, or race. Also, once it has created form or organization, it acts as a PROTECTING AGENT corresponding to the MATERNAL INSTINCT IN NATURE. Even in chemicals we see its action protecting delicate life structures from disintegration of the chemical blue or violet rays. This is why the photographer develops his negatives under red rays of light. Also, we can see in this, *why* the blood is red, protecting the delicate tissues of the body from the destructive action of the chemical violet and ultra-violet rays, all of which could penetrate the body more or less. The blood flowing as it does to the outermost periphery of the skin makes a red fluid curtain, screening the deeper sensitive tissues from the more penetrating chemical rays.

All of this is corroborated by studies and experiments with light rays. For instance, in such diseases as smallpox, a disease of virulent inflammatory nature, it has been found that the disease runs a much milder course if all rays of light are screened off except the red. Therefore red glass or curtains are used in the sick room for this purpose. Not only is the disease milder but the effects on the patient beneficent, as there is much less pitting than in the cases where the red light is not used as a protecting agent against the chemicalizing violet rays.

The metallic correspondence of Red is Iron. Hence we may say that red is IRON WILLED in its nature, bringing and holding form in manifestation when once created. Red is as strong and as enduring as iron and as universal in nature.

Red corresponds to the DO of the diatonic scale in music, the tone of strength, of dominance. It is a militant color, materially or spiritually. Wherever dominating in nature, animate or inanimate, it makes for STRENGTH and FORM because of its innate *rupic* (*form*) *essence*. At certain cyclic periods, the Red Cosmic Hierarchical Ray dominates strongly nations and races. When it does so, these races manifest and function the fundamental qualities of the Red Force, leaving its work as an heritage to humanity. The civilizations of the Atlanteans, the prehistoric Americans, the ancient Egyptians, Greeks and Romans were dominated by and

belonged to the Red Hierarchial Ray. The Greeks gave a true BASIC FORM to Art and Philosophy; the Romans to GOVERNMENT AND LAW; the Egyptians to RELIGION; the prehistoric Americans to SOCIALISM, and the Atlanteans to SCIENCE. Among *chemical elements* HYDROGEN is its representative. Red is not only the maternal and paternal instinct in nature and man but also the PROTECTIVE and PRESERVATIVE INSTINCT. FORM MUST BE CREATED AND PRESERVED SAYS THE RED RAY. FORM MUST BE DESTROYED (REGENERATED) SAYS THE VIOLET RAY.

The other pole or complementary color to Red is Green, which will be considered in the next lesson.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

The Temple Gates are open wide and many new members are entering, in these days. Every member can help spread the Master's Light by sending the names and addresses of earnest seekers after truth and wisdom to Sarah M. Briggs at Halcyon. Mrs. Briggs is the head of the new publicity or propaganda Department and has worked out a most efficient system of meeting the needs of all inquirers.

* * * *

The classes in Ocult Mathematics, Music and Mysticism, and Biological Chemistry, have met regularly during the past month with increasing interest. A correspondence course in these studies may be worked out so that members away from the Centre who desire these lessons may be able to get them.

* * * *

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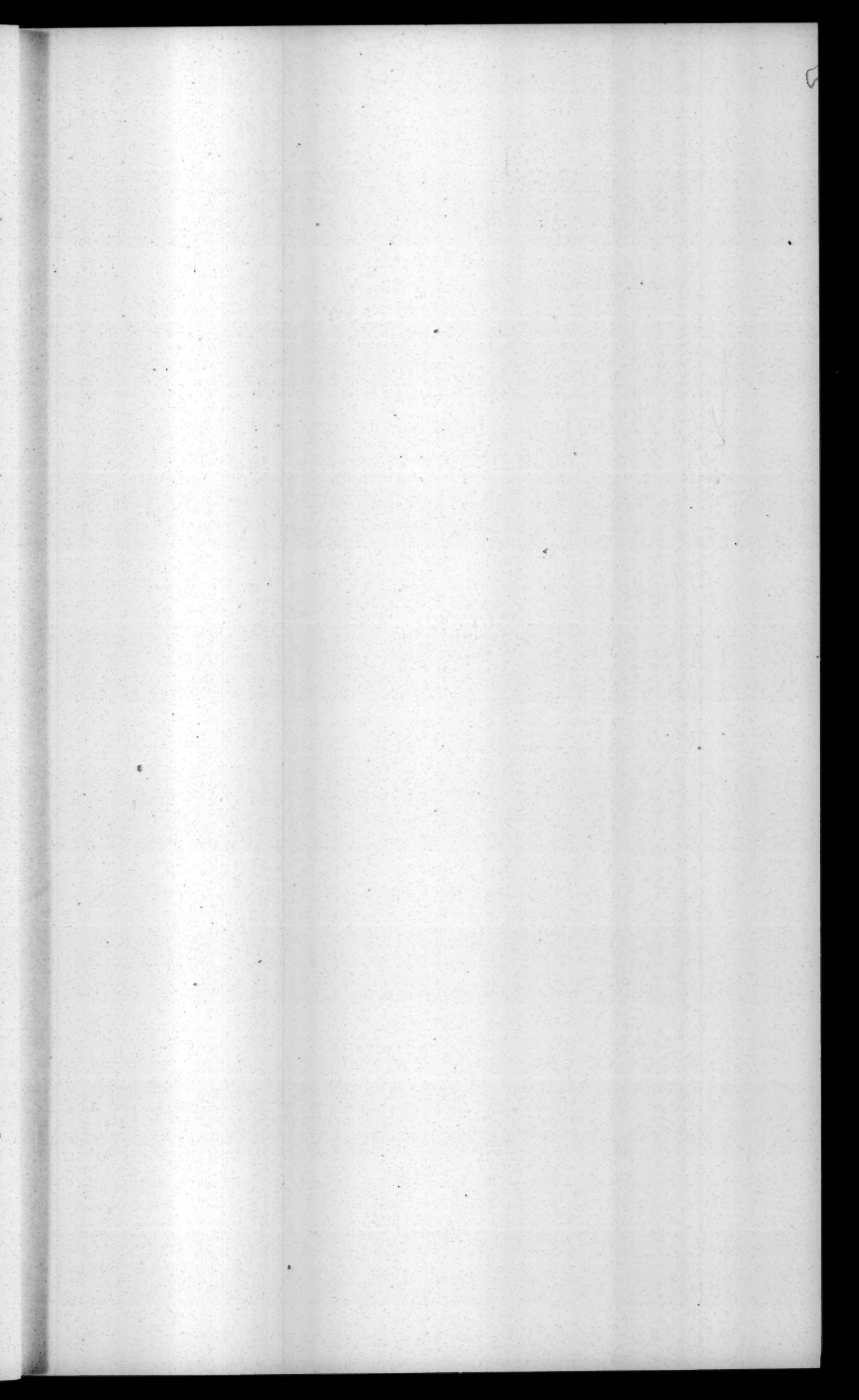
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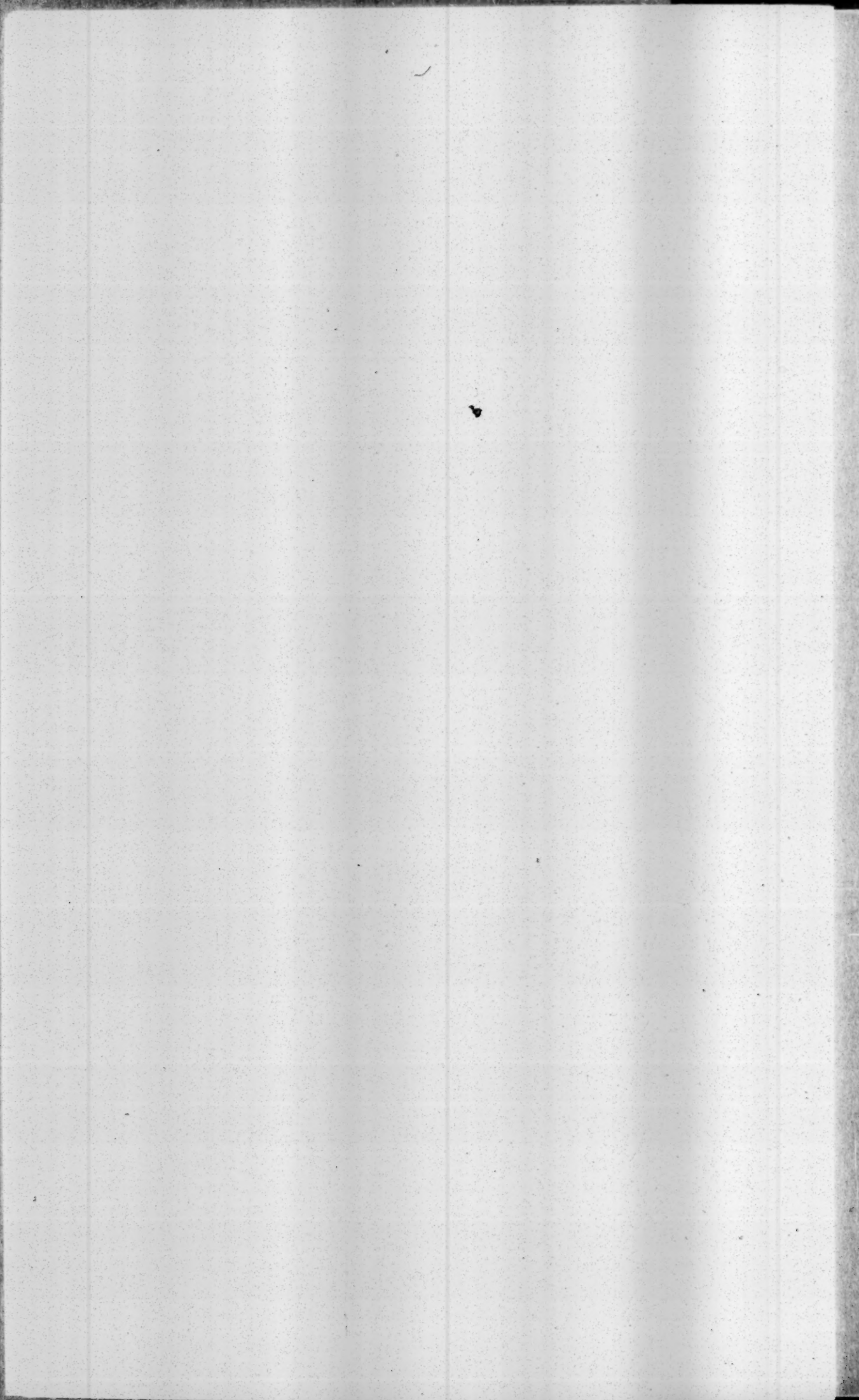
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